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DEVOTED TO THE PROPAGANDA OF FREEDOM OF THOUGHT

Some Thoughts

(By A. B. White.)

I do not sigh for perfect bliss
To come when I am dead;
I want to meet some joys on this,
The road which now I tread.

I've no desire for harp or crown,
Or robe of spotless white;
To reap in life what I have sown,
Will satisfy me quite.

What lies within the future dim,
By man cannot be known,
For when death beckons stern and grim,
Each one must go alone.

And millions at his call have gone,
But none have e'er returned
Though living millions have prayed on
And tons of incense burned.

It matters not if high or low,
In life has been your birth,
Each one down the same path must go,
Then vanish from the earth.

Then fling aside each book and creed,
And free man's brain from fear,
And at life's end he will not need
A priest or preacher near.

Criticism of Hausman's Book

Western Advocate of Single Tax Takes Issue with Dr. Hausman and Undertakes Proof that the Author Is Incorrect in His Conclusions.

(By Louis Bowerman)

A copy of the Blade of June 27th has been placed in my hands with requests from several of your readers that I reply to that portion of chapter 15 of "Man's Origin and Destiny", by Dr. A. Hausman, contained in that issue.

I have consented to comply with these requests because I believe that misrepresentation, backed by assumption of authority, is often incalculably harmful.

Experience continually confirms my opinion that much that is penned by so-called philosophers, much that is regarded by incapable authors and credulous followers as commonsense, is merely common nonsense, and, at the outset, I wish to say that one who cannot comprehend plain statements or will not take pains to reach the meaning of statements he undertakes to criticise, who regards assertion and denial as argument, and mistakes vocabulary for reason, is wholly unfit to pose as a Doctor of Philosophy.

As I read the so-called "Critical Review of Progress and Poverty," as I read the careless assertions, noted the absence of any attempt to reason, and felt the pulse of self-exaltation flowing through the lines, I thought of the remark of Gratius to Antonio: "There are a sort of men who do a wilful stillness entertain with purpose to be dressed in an opinion of wisdom, gravity and profound conceit as who should say, 'I am Sir Oracle, and when I ope my lips let no dog bark.'" And I wondered that a "work" so devoid of the sense of justice, so filled with a sense of vanity, and so contradictory in the short space of a half chapter, could be regarded by so-called Freethinkers as "this noted work," meaning, I take it, (because of the space devoted to it), this notable or able work.

Shortly after the death of Robert Ingersoll, Harry Thurston Peck wrote a critical and slanderous article in the "Bookman." The misrepresentation of that article filled me with indignation and I replied to it with an article which was not accepted for publication because it "too caustically assailed the reputation of an eminent gentleman." I hope the editor of the Blade is not of that dogmatic and autocratic variety of men who respect person more than truth, and willingly open their columns to eminence and close it to reason. I am advised the editor of the Blade is fair.

I shall prove that Dr. Hausman is useless as a prophet and unreliable as a philosopher.

Mr. Hausman declares, "there seems to be but one objection to it" (the Single Tax): "the people refuse to take the medicine," and an "actual test would soon demonstrate the utter worthlessness of the remedy." This statement is wholly due to ignorance. The most crushing reply that can be made to it is in the citation of actual facts.

The Single Tax is at this day the law of the land in New Zealand and Australia. Not in its fullest application, but, because of the demand of the people, it is rapidly approaching complete application. The result is that extreme poverty is abolished, and New Zealand is now generally known (except to philosophers) as the land without millionaires or paupers. It has been partially applied in Manitoba, and last year some-

thing like 20,000 farmers left the United States for Manitoba because of the greater advantages of these laws. The Single Tax is now the main issue before the British Government, due, contrary to Hausman's statement, to the ceaseless demand of the people.

The London Nation says: "On Thursday Mr. Lloyd George introduced the first great democratic budget ever set before the House of Commons."

London Daily Telegram: "The issues raised by the taxation of land values are the most momentous features of the budget."

The St. Louis Mirror: "The Lords may call Mr. Lloyd George's budget the maddest budget ever introduced in Parliament. It is not mad. It is the sanest budget ever presented, for it is the first budget that ever proposed the laying of a tax upon the wealth created by all, for the benefit of all."

Such is the reply of the living world to the dead one. This is not all, but it is sufficient to demonstrate that Hausman's opinion is unreliable. Such is the reply of the actual world to the opinions of a so-called philosopher whose universe is a conglomeration of unreal abstractions, and who apparently reposes faith in the vain hallucination that fact will abdicate to philosophical fiction.

Mr. Hausman says: "In taking hold of the question, the author (Henry George) does not commence at the fundamental laws of society, but at the end,—the effect of those laws," and "according to his narrow conception the whole problem centers in one single feature of the question—the relation between capital and wages." Mr. Hausman is hardly to blame for his conclusions, for he unconsciously admits he does not understand the nature of the problem under discussion. Is it not strange that a philosopher who assumes the ability to deal with such a profound subject as the "Origin and Destiny of Man" does not recognize the difference between Sociology and Political Economy? What has a political economist to do with the fundamental laws of society? Does not Mr. Hausman, the critic and philosopher, know that that question is distinctly a sociological question? Does he not know that Political Economy is concerned alone with the science of the distribution of wealth? He quotes from Progress and Poverty, "Why in spite of increase of productive power do wages tend to a minimum which give but a bare living?" Being a philosopher, he ought to know this is a question of distribution of wealth—of why it is that the many who labor have so little while a few live lives of idle and excessive luxury. While Mr. Hausman declares this question is a presumption and untrue, there are not many laymen who will agree with him and here we have an example of that tendency of the so-called philosopher to close his eyes to facts and flounder in assumption.

Is it not true that in spite of the increase in productive power every so-called civilized nation is damned with deplorable and beastly poverty? Does this philosopher know nothing of sweat shops? Nothing of starving women and children? Nothing of charity organizations? Nothing of the daily search of the swill barrels in the great social centers? Nothing of child labor? Nothing of bread lines? Nothing of investigation committees? Nothing of state and national reports and statistics? Does he not know that men who labor year in and year out receive wages so small that they are continually on the edge of starva-

tion? Does he know nothing of soup-houses? Probably not. A philosopher certainly ought to. Is it not perfectly evident that Political Economy is not confined to the relation of capital and labor, but to those laws governing the distribution of wealth. If according to Hausman, Henry George had only to do with capital and labor, why does he devote the greater portion of *Progress and Poverty* to analysis of the result of land monopoly? If Mr. Hausman has read the work he will remember the now famous algebraic expression: "A's Produce equals Rent x Wages x Interest. Therefore, Produce equals Rent equals Wages x Interest." And this: "Thus wages and interest do not depend upon the production of labor and capital, but upon what is left after rent is taken out." No matter what the increase in productive power, if the increase in rent keeps pace with it, neither wages or interest can increase." Do these quotations tend to support Hausman's assertions, or do they not conclusively prove his opinion unreliable? To hear a man like Dr. Hausman refer to the opinions of Henry George as "narrow conceptions" is certainly laughable. John Stuart Mill thanked George for the great services he had rendered to the science of Political Economy.

But since Economics is a social consequence, let us see how close Mr. George did get to the fundamental law of society. The cause, which is of course the fundamental law, of society is the desire to benefit by association—to retain liberty and gain advantage of protection and mental and physical benefit in the association. Mr. George contends that if a few have the power to own all the land they have a special advantage over the majority, which is in itself a violation of the original intent—that from monopoly of land arises a power of tribute and hence a violation of the very motive of society—equal right, or liberty and benefit from association. Is not land the very first essential to life, to happiness, to liberty? Does not liberty depend on equal right to land? If one man owned the earth, would not the rest of us be under his dominion? Don't you know that a man has to give at least one-third of the product of his labor to the landlord for the privilege of cultivating land? Is not the compulsion involved in the institution of landlordism repellent to your sense of justice? Has the blessed love of liberty gone out of your soul? Henry George claims that liberty is the law fundamental to all progress. Will you dispute it? The object of government is maintenance of the inalienable rights to "life, liberty and the pursuit of happiness." Can you live without land? If you are compelled to pay rent for land, are you not compelled to pay rent to live? The Single Tax it has been demonstrated will abolish land monopoly. Does not George start at the very foundation not only of society but of life and liberty? Robert Ingersoll said: "Tenements and flats and rented lands are, in my judgment, the enemies of civilization. They make the rich richer and the poor poorer. They put a few in palaces but they put many in prison." Describing the consequences of landlordism he said we have "a nation composed of a few landlords and of many tenants—the tenants resorting from time to time to mob violence and the landlords depending upon a standing army." Is this at matter in Hausman's opinion of "individual judgment," or, a clear and certain truth? Hausman says it is undoubtedly true "that everybody is compelled to pay rent in some localities but fortunately not universally all over the world." The phrase "not universally all over" sounds very much like "all combined together," but if outside of so-called savage societies, there is any so-called civilized society (with which Mr. Hausman is supposed to be dealing), in which rent and landlordism is not prevalent let Mr. Hausman tell us where. He can point to

no considerable place except those which have to a great extent abolished landlordism through the application of the Single Tax.

But why does Hausman declare it fortunate that rent does not exist in some localities? At the conclusion of the article he answers the question in these words: "Of course the rent in such places may be too high for many people in proportion to the opportunities offered for earning wages." This simply means that the rent is so great that it takes all that labor can earn. This is also George's opinion. How does it happen that the profound Hausman agrees in the main contention with "narrow conceptions?" Mr. Hausman unwittingly flung a boomerang which has returned and knocked the props from under him. Mr. George has got nearer to the cause of unequal distribution of wealth than Hausman had surmised.

Let us look at the philosopher again: "In correspondence with the increased demand of life the tendency is to earn more money and spend more and the wage scale adapts itself to this postulation." Is this true? Let Mr. Hausman reply: "It can not be denied that the opportunities for work is becoming scarcer"—"for this excess of populations the wages tend to a minimum." Here in one paragraph Mr. Hausman denies and admits George's contention and contradicts himself. Blinded by the superstition of Malthusianism he makes this ludicrous statement: "Since it is impossible that two different people raise two different crops on the same piece of ground at the same time the opportunity for application of physical force are limited."

In the name of the prophet, figs! It is a case of one who having eyes sees not and ears hears not. Take a trip Mr. Hausman, on the New York Central through the most densely populated state of the Union, try to estimate the vast acreage closed to labor by the iniquity of land monopoly. Consider again whether it is necessary to involve two men at the same time with different crops on the same piece of land in a philosophical doctrine. Because of space I can not attempt to exhibit more of the fallacious construction of this article but I would say that no sane man now believes in the mediaeval ideas of Mr. Hausman. If we remove land monopoly natural opportunity will be open to labor. This will remove the congestion of the labor market. Jobs will be looking for men instead of men for jobs. Labor will be free to accept or reject and if Mr. Hausman will take the trouble to honestly investigate he will find that the infallible consequence will be, as already demonstrated, that in a short time men will retain the full product of their labor.

The Single Tax will effectually abolish land monopoly. It will insure to each and all those inalienable rights set forth in the immortal declaration. The Single Tax is fast becoming the primary object of governments. But while the people are awakening from the superstitious lethargy and renouncing the divine right of some to live like lice on the back of labor, Mr. Hausman lies prone on the couch of conceit—a stupid somnambulist.

Arise and go forth, oh you, who would aid or aspire to aid, your fellows. Go forth from your harem of abstractions into the great wide breathing world and when you are prepared turn again to *Progress and Poverty*, that greatest volume of the centuries, which the incomparable philosopher, Henry George, dedicated "to those who, seeing the vice and misery that sprung from the unequal distribution of wealth and privilege, feel the possibility of a higher social state and would strive for its attainment."

Scio, Oregon.

Scientific Facts Discussed

Theories of Planet Building and Movement as Advanced by Blade Writers Are Commended and Criticised.

(By E. D. Northrup.)

Ending, so far, with the articles of Brothers Hausmann and Watkins, you give some very interesting and suggestive, if not instructive matter upon this old earth, its origin and evolution. Brother Hausmann's series are fine, but in some instances, need better "digestion" and proper modification or correction.

Brother Heald has presented a most interesting, if not wholly sound theory of the subject; but, all too much overlook the controlling, all-important and all-prevailing part played by electricity and its congener, magnetism—the soul of the Universe, if not of everything therein.

Brother Maddox, long ago came nearest to "hitting the nail on the head," when he proclaimed all of the stars, suns, planets and satellites to be vast dynamos interchangeably transmitting to, and receiving from one another, direct, electricity and magnetism, thereby all held in perfect balance; and the further truth, that our sunshine, moonshine and star shine are only the well-known electric currents with our atmosphere, revealing the bodies whence they emanate precisely as the image of any earthly body is transmitted to the photographic plate—no longer mere church-lanterns hung on himmels-zelt solely for the benefit of this little lump of mud, the world, and the glorification of a mythical man-made god that, in reality, is ever a pope (priest-king), usurping authority over ignorant and superstitious minds.

As Prof. Faraday was dying, he exclaimed: "I now see how little I know about electricity! Once, I thought I knew something about it!"

One scientific fact is settled, to-wit: The higher up, i. e., further out, into our atmosphere, the colder and darker it gets. The atmosphere, in proportion to its relative density near or far, receives and retains heat, culminating in thunder showers, etc. Edison declared that "earthquakes are thunder storms in the ground."

The earth in turn is transmitting electric currents to every other celestial body; and thus a tolerable equilibrium is maintained here.

The glacial period may be easily and scientifically explained on the theory that there was a period before chemical action had produced the separate bodies of air and water as now existing, when our atmosphere was too attenuated to receive

and retain the heat of the electric currents—far less than it does now.

And, again, the poles of the earth may have gradually, or more quickly, changed, as they may yet change so as to be located at opposite points, now in the equator. That would leave two pretty big chunks of ice to slowly melt away, and create anew two new vast fields of fathomless ice in which would be found flora and fauna, as perfect specimens of the mighty mastodon, wool and all, have been found in arctic icebergs.

Those ideas are, of course, not original with me. I have mighty little time to spare for such topics, yet they interest me beyond all telling; and I now merely write as a suggestive text to those having the time to think and write on the mighty subject of electricity and magnetism in the same line.

German scientists have demonstrated that "the motive power" of the body is electricity supplied by its two double-lobed batteries, the one being the stomach, supplied by food and drink, and digestion being an electrical process pure and simple; and the other being the lungs as auxiliary and supplied by air—oxygen—the transmitting wires being the pair of the pneumogastric nerve and the pair of its complementary great sympathetic nerve, which has its origin in "the lower brain"—the solar plexus—which does its own thinking and runs all of the involuntary functions of the body. (See that splendid work of Dr. Hallock, "The Education of the Central Nervous System," price \$1, published by The Macmillan Co., New York City.)

It is expected that science will, at an early day, succeed in establishing intelligent communication between the upper voluntary brain and the lower involuntary brain, whose functions are similar to the subliminal mind—the sub-conscious mind so highly extolled by the great Emerson, if not, in fact, a component part of it.

Popes and priests will have not the least part in the discovery of "the one true and omnipotent god," electricity! They have never got beyond those old church lanterns, hung on the sky when the human race was in its primeval, barbaric infancy!

Mr. Frank U. Perret, the avowedly great earthquake and volcano specialist and prophet who predicted, last December, the great earthquake at Messina, and elaborated his theory thereof, in "The Sun," of New York City, also overlooks the fact that electric currents running from the sun, at times when the sun, moon and earth (and other great bodies, too), are all

at points on one common line, are the cause of earthquakes and activity of volcanoes; and not the "maximum pulling effect" of the sun and moon which he seems to assume racks or strains the earth, cracking it!

Another like scientist, U. de Parville, has just published an article in support of Perret's "pulling effect."

If they had broached magnetism and its attracting force as the cause of their "pulling effect," their theory would have appeared more plausible.

When the earth as well as its atmosphere, is surcharged with electricity or magnetism we may expect seismic action, and, knowing when juxtaposition of sun and moon (and other celestial bodies), with the earth, together on one side of the earth, we, Ire Hicks, astrologer, Perret and Parville may predict earthquakes and volcanic eruptions, with much confidence.

Also, the jarring of the earth by heavy cannonading eliminates its latent electricity into the atmosphere and produces violent storms and seismic disturbances, as note the battles of Chancellorsville and Gettysburg and the whole 100-day Atlanta campaign.

Ellicottsville, N. Y.

OUR DECLARATION OF INDEPENDENCE.

Capable Revision of a Famous Political Document That Instantly Appeals to Freethinkers.

(By Harold Banning.)

When in the course of human progress, it becomes necessary for intelligent people to break the ties of ignorance that have bound them to an imaginary god, and to assume, among the freethinkers of the earth, the equal station to which the laws of nature entitle them, a decent respect to the opinions of believers requires that they should declare the causes which impel them to the separation. We hold these truths to be self-evident: That all men are brought into being by the laws of matter; that they are endowed by Nature with a temporary life or consciousness; that this consciousness ends at death, and that any life beyond the grave is impossible. That to confirm this doctrine we have only to appeal to reason or common sense; that, whenever any form of religion becomes destructive of these truths, it is the right of the advanced thinkers to abolish it, and to institute a new doctrine, laying its foundation on truth and logic. Prudence, indeed, will dictate, that ideas so long established should not be abolished for light and transient causes; and accordingly all experience hath shown that mankind are more disposed to believe while religions are suf-

ferable, than to right themselves by abolishing the old forms to which they are accustomed.

But when a long train of foolish fancies and god-theories, pursuing invariably the same object, evinces a design to wantonly insult all reason, it is their right, it is their duty, to throw off such doctrines, and to replace them with better ones. All religions teach that poor weak mankind must have a creator—while the mighty god can exist without one. Such have been the teachings of religion, and such has been the patience of all sensible people, that necessity now constrains them to abolish the old religion. The history of god is the history of crime. If a god exists (which we deny), he is clearly an enemy of mankind. To prove this, let facts be submitted to the candid world:

He has murdered millions of his loyal subjects.

He has caused plagues, wars and all manner of evil to strike down his faithful followers.

He has always been found on the wrong side in every great struggle for reform.

He has shaken down our cities.

He has denied all prayers and entreaties.

He has done nothing to deserve the respect of man.

We, therefore, the freethinkers of the world, appealing to Human Reason and Justice for the rectitude of our intentions, do, solemnly publish and declare, that we are and of right ought to be free and independent in thought and speech; that we are absolved from all allegiance to any god, and that all connection between us and any church is, and ought to be totally dissolved, and that as free and independent thinkers we have a perfect right to spread our doctrines, destroy all god-theories, jeer at gods and devils and do all other things which independent thinkers may of right do. And for the support of this declaration, with a firm reliance on the protection and sympathy of Human Justice and Reason, we mutually pledge to each other our lives, our fortunes and our spotless honor.

Mt. Vernon, Ohio.

THE CHURCH ROLL.

(By T. C. Jeffries.)

There are today more representative men and women outside of the protecting folds of the church than there are whose names are on its rolls, but once let a church get a name upon its rolls and it is one large task to obtain a dismissal. When a dismissal is requested, the clergy immediately put up the cry: "We don't want you to go out into the cold, cruel world without any home but if you must leave our fold, we will give you a letter to another of god's houses, where they can exercise a

father's watchfulness over you." Little if anything is said about their exercise of watchfulness over your pocketbook. They aim to keep that also from the cold, cruel world.

I know a young man who got religion, and after that he kept on getting it until he got too much; that is to say, when he went into the church, he didn't know anything about "his wondrous works" excepting what he had heard. He had seen bibles from a distance but had not gone much farther with them than the cover, and so, as time went on, the more he found out about the bible and the church, the greater sufficiency he had of them both, and finally, observing who and what were the most conspicuous christians, he had an overwhelming desire to be called by some other name. He asked the preacher who protected the flock for a letter of dismissal, but was told that such a procedure was unusual and in fact had never been done in the history of that church. He would, however, grant a letter of transfer to another temple of Jesus. This teaches a moral; never get your name on a church roll.

However, people are becoming more careful all the time about getting their names on any church roll. This is proper. By and by the rolls will have become so small that the parsons will have to go to work and earn an honest living. Take away the boodle and there will be no grafters; take away the carcass and there will be no vultures. The quickest way and surest way to put the priests and parsons, from the pope down to the lay preachers, out of business, is to stop giving them money. Cut off their graft, and instead, spend it for needed food, and books and education.

Cleveland, O.

"DIVINE HEALING."

(By A. E. Wade.)

In an article "Christian Science in the Crucible," published in the Blade, July 4, Josephine Henry makes a vigorous attack on Christian Science and Mrs. Eddy, its founder; and for fear that the reader may be led to conclude that all "metaphysical science" is a fraud and delusion, I want through the columns of the Blade to call their attention to a few facts bearing on the subject of "Divine" or mental healing. First, for the sake of argument, we will admit that Mrs. Eddy is a fraud.

That does not prove that there is no mental healing. What if she did get her ideas from Dr. Quimby, that only goes to show that Dr. Quimby has discovered some important truths that she has "purloined" and made the basis of her system of "religion" which has and is almost revolutionized the thought of the world. However much the enemies of Mrs. Eddy may malign

and persecute her, she has been no doubt, a great benefactor of the race. Thousands of afflicted and despairing have been restored to health and peace and happiness by a simple trust or "faith" in her doctrines or "religion." We are not stating theories, but facts when we say that thousands have been cured by "faith" or mind without any drugs whatever. We can give the "sworn testimony," if need be, of the most responsible citizens, who have been healed by "Christian Science" when they had been given up to die by the best physicians. Not only has Mrs. Eddy stolen or "purloined" Dr. Quimby's methods of healing, but certain leaders in the church are attempting to start a counter movement known as the Emmanuel Movement of curing disease. They however, make a distinction between diseases, as "organic and functional" disease. Recognizing the fact that a large percent of all diseases are caused by mental disorder, they propose to cure these diseases by inspiring hope, or "mental suggestion."

The fact is, that not only can "functional diseases" be cured by "suggestion," but organic diseases can be overcome by a "living faith" and a cheerful happy frame of mind as well. What is it that causes the bones to "knit together" when broken? All that the surgeon can do is to bandage the broken limb and "Nature" causes the bones to knit together. Nature in this case is greatly assisted by a happy and hopeful frame of mind.

There is a science (Metaphysics) that recognizes Mind as the principal cause of all bodily organization and function. That Mind is the framer and preserver of our bodies, is proven by the fact that the mother does stomp her thought or imaginations on her unborn children. Numerous instances are on record, where certain "birthmarks" on individuals are due to a fright or scare caused by the vivid imagination of the mother.

It seems that this article by Josephine Henry has been written for the purpose of prejudicing the minds of the readers against Christian Science, the Bible and the Christian religion as well. Prejudice is caused by "stirring up the feelings" by presenting a one-sided and distorted view and leaving out facts that would prove the contrary. For this purpose is this article written, that we may have a fair and impartial view of the facts bearing on the subject. This is the purpose of the "freethinker" to ascertain the truth. It is not our purpose to defend Mrs. Eddy, the Bible or the Christian religion, but to get at the truth, by "proving all things, and holding fast that which is good"—the truth.

Urbana, Ill.

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MAN'S ORIGIN AND DESTINY

THE SCIENCE OF MEDICINE AS PRACTICED HERE AND ELSEWHERE—DESIRE OF MEN FOR VAIN SHOW—NO PRODUCTIVE LABOR IN BRUTAL SPORT.

(By Dr. A. Hansman.)

From this near-sighted egoism arises the deplorable fact that so much money is devoted in America to the maintenance of the useless churches and so little for scientific pursuits. But, the young patriot will reply, didn't we invent the telegraph, steamboat, etc.? Yes, but the inventor would hardly consent to the pronoun "we," indicating an intellectual partnership between him and the speaker. And Fulton would never have invented the steamboat if not a certain Englishman, by the name of Watts had discovered the steam power and constructed the steam engine. Morse could never have invented the telegraph without the discoveries of Volta, Faraday, Gauss and Weber. America has adopted the principles discovered by other nations and turned them into money by giving them practical application. America has never enriched the world by any original revolutionizing scientific discoveries, such as were made by Gutenberg, Copernicus, Galileo, Newton, Watts, Stephens, Pasteur, Darwin, etc. And as the result of this indifference and disregard for science we find all kinds of fraud flourishing and rising to the dignity of science. There are any number of religious sects: The Salvation Army, for instance, prefer the free and easy life of mendicants, to the drudgery of work, although they do some good individually.

There is the christian science, the eclectic and homeopathic school of medicine, which did not stand the test in the old country and was denounced by science and the governments, but found a remunerative field in this country where all kinds of humbugs flourish. It is wonderful how easy people swallow a lie when it is baited with a high sounding name. Let us take Homeopathy, just like the stupid lie of vicarious atonement and love for the enemy, its principle is maintained in theory and despised in practice. It claims to cure like with like, a bare lie, for no remedy produces the disease it is supposed to cure. The second principle goes directly against the laws of nature and common sense, it is the absurd assertion that dilution will increase the strength of medicine. One drop of wine with 99 drops of water forms the first dilution and this repeated three or four times ought to give the liquid a strength against which the strongest whiskey would be a mild drink. This exposure of a crude humbug, meets with

vigorous objections by Mr. B., who, among others, concludes with the following remarks: "The idiotic, superstitious use of drugs by regulars is in my mind a more disgusting belief than that in god or a devil. Every man of sense knows that, barring narcotics, science is ignorant of the action of drugs on different systems. And you know, being a medical man, that there is not an all round infallible cure for the belly-ache or the most trivial pain. Now the men who drop drugs learn by practice and experience how to guide erring humanity so as to keep well, may be Eclectics, Homeopaths, Allopaths or even Hydropaths, but they must be scientifically educated—and science knows no school. It is merely knowledge. You should expurgate this narrow-minded idea from your book, otherwise it will lower the whole in the eyes of the masses that you wish to reach and teach."

It is amusing to read this effusion of indignation, which denies and confirms the charges in almost the same breath. There is a saying in Berlin which in free translation reads: "Every one has a spot where he is an ass." While some people are asses all over and their thick skin is impenetrable for any sensible argument, others have undergone a partial process of transformation into rational beings and only here and there is left a remnant of the old Adam, a little prejudice or superstition in regard to some object, which however is a very sensitive place that can not bear the least touch. In this case I have inadvertently hit such a tender spot in Mr. B's mind, a little weakness in regard to medicine and, *hinc illae lacrimae*, the kind advice to leave out the passage. But as my object is not to please the masses who do not want to be taught, but to assert the truth and show things as they really are, I must decline his request and proceed to remove the little homeopathic tumor from his brains. In a letter to Mr. B. I put up several theses in reply to his objections, offering to strike out the offensive passage and become a Homeopath myself if he could refute only one single statement. This offer is still open for Mr. B. or any one else who thinks he can produce any facts in defense of homeopathy.

1. In Germany (England and France), homeopathy is not recognized and subsidized by the state.

2. The principles of homeopathy as laid down by its founder, Hahneman, are the two named above: As the name indicates (*homoeopathein*, to heal with like), the idea is, that the natural disease is driven out of the body by an artificial one, produced by the medicine. The second one is the theory that the efficiency of the medicine increases with dilution. Both are untrue and absurd.

3. There is and can be but one science of medicine and

science, as Mr. B. correctly remarks, knows no school. It is merely knowledge, very true, but of what?

There is but one human body, one anatomy, one histology and no pathological anatomy. The pathological changes are the same in a like disease all over the world. This is the absolute scientific basis for medicine in every country on the globe. It is just as scientific to look through a microscope into the miniature world of organic bodies, as to look through a telescope into the endless space.

But where do the special schools come in, what is a homeopathic pathology, surgery, obstetrics, ophthalmology, etc.?

In regard to the use of drugs it is true we do not know in what manner they act, not even the narcotics, as Mr. B. seems to believe. The same is true of every physical force. We use electricity, but have not the slightest idea of how it works and what it is. We eat our daily food, but do not know how the body converts it into the various tissues. So it is with drugs, and if we are ignorant of the manner in which they act we know their effect from experience, from observation of the symptoms they produce, the tangible facts we perceive through our senses. If a drug reduces the temperature, the fact is demonstrated by the use of the thermometer; if it retards the pulse or alters its strength, we have the watch to count and the touch to feel it. If it affects the eye, we can see it; if it imparts chemical properties to secretions, we can prove it by means of reactions, etc. Where no perceptible symptoms follow the administration of a drug, we do not know anything about its effect. Are there any other ways by which the Homeopaths or Eclectics can ascertain the effect of a drug? Or can they procure other medicines?

It is a very common policy for people who defend some superstition or absurd theory for which they have no proof, rather to assume the facts than to admit their error and when Mr. B. speaks of the idiotic, superstitious use of drugs, he refers to a medical discipline which exists nowhere else but in his imagination. If a person calling himself a regular practitioner abuses drugs, it is certainly unjust as well as stupid to blame science for his individual ignorance. One person can never represent science, which is the sum total of human experience, of gathered facts.

According to the one-sided, gross materialistic tendencies of life and the low estimation of science, the value of a person as a member of society is measured by this material standard, the dollar, he is respected in proportion to the number of dollars he owns. What society received in return for his dollars, which control the labor of those who have less, is never considered, provided he has not been in the penitentiary, which would not be respectable. The poorer envy the richer, but can not help respecting them, because they themselves do not know any other principle but this one-sided egoism. Lack of public spirit is the most conspicuous feature of American social and political life. Although there is enough display of cheap patriotism, the loud cheering if the American flag is un-

furled, or the political orator alludes to the great and free citizens, or some vain fool overawes the green immigrant by telling him that he was born on this free soil and is proud of it, there is very little common feeling and understanding of the mutual interest. When a railroad accident occurs and a number of people are killed, the papers say that immense excitement prevails and that is the last of it. Nobody is ever punished for causing the death of people by criminal carelessness. The railroad may have to pay damages (a large share to the lawyers) but has the power to recover the money from the people. When a brutal murder has been committed and the criminal is acquitted or sentenced to a short term in prison, after the case has been dragged through the courts for years and cost the people thousands of dollars, the papers say the people are indignant, that is all. A bank breaks and hundreds of poor people lose their hard earned savings—who cares? Those classes living by the work of their hands, have neither the means nor the knowledge to seek redress or attempt reform, and the other classes, lawyers, business men, etc., do not care, they live to some extent on the ignorance of the working people. When the gambling houses in Leadville were closed, many business men opposed the measure for the humane reason that gamblers spent the money freely, while the miners might save it. There is much truth in this, for when one man lives off the folly of many, these are always to blame, if they quit gambling, the gambler would soon choose a more useful occupation.

(To be continued.)

When Dante said that he loved to doubt, sometimes, as well as to know, he uttered the keynote of true philosophy, for it is only doubt that brings investigation. When we know we do not need to investigate.

Through Freethought men are taught that goodness consists not in the outward things we do, but in the inward thing we are.

In the depths of the great sea of truth lies the pearl of knowledge and happy is the diver who can grasp it and bring it safely to the surface.

The sinful will seek to find an excuse for their faults, but the good will part company with them.

If we bear what we must bear with grudging and murmuring, we do but gall our shoulders with the yoke and render that a heavy and unprofitable load which might be fruitful and glorious.

As authority founded upon injustice cannot be of long duration, so must the finale of Christian misrule have an end.

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ORTHODOX HATREDS AND ANIMOSITIES.

Having in mind our previous discussion of the militant sentiment of personal hatred that animates the heart and mind of the interested advocates of the orthodox superstitions of the day, we are now conscious of an exceedingly forcible illustration of its great truth which will justify a further commentary upon the subject. It came from a source not altogether unexpected, for in our former article we made reference to the principal character with whom we are now to deal as evidencing the existence of this great hatred towards all and for all who dare to oppose it.

Our readers will recall the fiasco created by Rev. Johnston Myers of Chicago through his bitter and personal fight upon Prof. George Burnham Foster and the latter's expulsion from the Baptist Conference. It will also be recalled that it was reported that some of the Professors of the Chicago University had threatened the expulsion of Johnston Myers as a member of the Board of Trustees of that University as a sort of punishment to be inflicted against him for his meddling with its affairs. This threat has again roused the ire of this secondary ecclesiastical luminant and he is now reported as announcing a bitter war upon the University itself in retaliation for his removal, provided he is removed. That our readers may understand his precise attitude, we quote the following from Mr. Myers upon this subject. He is quoted as saying:

"If I am removed the University is doomed. I will communicate with every denominational organization in the United States and tell what the University sanctions and teaches. I will write to every religious publication in the country and tell the story of the University's deception. I will issue a monthly pamphlet at my own expense in which there will be sensational revelations about the University."

From such a statement as this we are compelled to infer that the University, presumably a religious institution, has been practicing fraud and deception, in some way or another, and we are also bound to infer that as a member of the Board of Trustees, this same Johnston Myers has been fully cognizant of what was going on. This being true then Johnston Myers has been particeps criminis in the whole transaction and has given his consent and sanction to the proceedings. In law, one who is present and aids and abets in the commission of a crime, is equally guilty with those who actually perpetrated it. The same rule must apply in this case. If Johnston Myers, as a Trustee, knew of these things, yet said nothing, did nothing to prevent, but permitted them from day to day, with full knowledge of the wrongs being done, he is in no position to offer complaint for it can only be presumed that it was all done with his knowledge and consent.

From a further analysis of his statement, and his threat, it will be perceived, that he only intends to carry them into effect provided he is removed from his Trusteeship." If I am removed" he says, "will I do these things." Then if he is not removed, he is willing that the same frauds and deceptions shall be permitted to go on unchallenged, unexposed, and he will not write to the publications mentioned, nor will he make any of the sensational revelations he has promised. So after all it depends upon what is first done to him. If the University permits him to remain where he now is, they can follow their own inclinations without any opposition from him, and all will be well. But remove him and war is to follow.

Sensible people, thinking people, whether inside or outside of the church, will not fail to observe that this threat of Johnston Myers is only an emanation of that personal animosity, which constitute the dominant factor in all orthodox persecution, intolerance and bigotry. As an honest man, Johnston Myers ought to have exposed fraud in the University of which he was a Trustee, the moment he detected it. Self interest, doubtless, prevented him from so-doing. Even now self-interest moves him to expose or not to expose, which robs him of that high moral and intellectual standard he would fain have the people believe he has attained. Posing as a champion of truth, he will tolerate and sanction a lie, when it is to his interest to do so. Deprive him of the opportunity of serving himself, and he becomes a hyena, a coyote, ready to bite the hand that has fed it.

According to the modern way of understanding things, Johnston Myers is one of the best products of orthodox

Christianity. The world may now judge as to the merits of both. Honesty turns its back upon a man with the caliber of Johnston Myers, while morality and justice are compelled to pass adverse judgment upon the religious system that has produced him and made him what he is.

ABOUT THAT PINK SLIP.

Did you find a pink slip on the inside of your Blade last week?

If you did, what became of it, or, in other words, what have you done with it?

Probably, the slip was cast aside without another thought, or it was permitted to fall out, then to quietly pass from mind and memory to be altogether forgotten.

Now, friends, do not ignore that little slip. It means much to the Blade. This is absolutely the dullest season of the year, as all publishers will inform you, and especially those in Freethought work. It is a mighty hard pull now to get our pay roll made up at the end of the week and meet all other expenses. If those who did get one of these little slips will but give it attention, our troubles will be lighter and far less difficultly will attend our labors.

To the recipients of the little slips we offer the following suggestion. Just recover it. Now look at the date upon your address tab attached to your weekly paper. Ascertain the amount of your indebtedness to the Blade, and if you cannot send all at once, why, send a part. Fill out the blanks on the slip for the amount you are sending and then mail it back to us. This will afford us great relief and your duty done our own duties will be made less burdensome.

It is not a pleasant matter to comment upon such a subject or to write aught concerning it, but stern necessity impels the task and we trust that our friends will be immediately responsive thereto.

JAMES E. HUGHES,
Publisher.

VIA CRUCES.

It was the personal, yet fanatical glory, of the old crusader that he had gone forth armed and booted for slaughter in the name of Christ, and he found unctious pride in the fact that he rallied round and about the cross as the one emblem of his sublime, though ignorant faith.

It is also the personal pride and ambition of the modern clergy to be esteemed and looked upon as an ardent defender of the faith, and at times they will break forth into fanatical fervor and fury in their great desire to once more rally round the cross.

By the way of the cross, as the title of this article suggests, has indeed been a bloody and fearful path. Unspeakable agonies have been wrought beneath its shadow. Legend and myth have originated from this relic of phallic

worship. Impossible tragedies have clustered about it, vast wealth wasted in an effort to place it in an attitude of universal acceptance and belief.

No wonder that the very class, professionals, who have prospered mightily through such an instrument, by encouraging and stimulating belief in the miracles ascribed to it by an ignorant and superstitious past, should rush to its defense against the assaults of scholasticism in the hope of preserving the popular faith as a medium of great revenue. Superstition dies hard. Break one chain that binds the mind and there will be men, those of self-interest, who will strive to immediately replace it with another.

Following the work of Mr. Harold Bolee, in the Cosmopolitan Magazine, as discussed in former issues of the Blade, the same writer now furnishes his host of readers with a collection of quotations, and comments thereon, of some of the leading ecclesiastics of the country, of different forms of faith and different denominations, which he terms a "rallying round the cross" as if such a movement on their part could possibly save it from that general destruction which it is doomed to face and undergo. In the current issue of the same magazine Mr. Bolee gives the summary of the views expressed by churchmen upon the criticisms made by the collegians and professors of the educational institutions of the country. It will be recalled that the consensus of this high and enlightened opinion was that the day of dogma's doom had dawned and that men had little concern for the orthodox Christian concepts. God was attacked with no mean hand and the result was that a line of demarcation has been drawn between the church and the college.

In an effort to be consistent, having quoted from the college professors and to be just in our own criticisms, we collate from the last work of Mr. Bolee, offered as a finale of his splendid literary effort along this line, the sentiments expressed by a number of different preachers along the ideas offered by the college men. Having done this we shall feel at liberty to offer further criticism upon what they have to say. The quotations follows:

1. "If the church throughout the world would rally to the altars of prayer as one man, it could storm the gates of heaven and rock the earth with another Pentecost." Rev. Elbert R. Dille, Central M. E. Church, San Francisco.

2. "There was never a religion without hope, and there never was a philosophy that gave a promise." Rev. A. Edwin Keigwan, West End Presbyterian Church, New York.

3. "Destiny without god is a riddle, history without god is a tragedy." Rev. Hugh Black, Union Theological Seminary, New York.

4. "It is as true today as it ever was in the history of the race, that the people who will not obey god shall be cut off from being a nation." Rev. Robert S. MacArthur, Calvary Baptist Church, New York.

5. "Through the long centuries we hear the voice of prayer ascending from the lips of priest and prophet, sage and seer." Rev. I. M. Haldeman, First Baptist Church, New York.

6. "If man is no longer in danger of the penalty for sin the conclusion is inevitable that he is no longer in need of a savior." Rev. John Balcom Shaw, Second Presbyterian Church, Chicago, Ill.

7. "The promise of the present is an individual triumph of genius, with the coincident downfall of society." James C. Monahan, Editor Catholic Times, New York.

8. "The world has not done with Jesus of Nazareth, nor is there less faith in god today than in former ages." Rev. Thomas R. Slicer, All Souls Church, New York.

9. "The advance of orthodox theology cannot be tripped up by a thread stretched by schoolmen across the path of human thought." Name of author not given, referred to as "another churchman."

10. "Morality requires not only intelligence but devotion that can be aroused only in the warmth of religious life." Rev. D. S. Stephens, University of Kansas.

11. "God is a person capable of affections and emotions. He is a heart that feels. His spirit is filled with the music of pleasure." Rev. Henry Van Dyke.

Each quotation given is numbered for convenience in commenting thereon, but through them all we can perceive the shallow shoals of thought upon which the orthodox faith rests, for in the main they are mere individual opinions, mere assumptions, without the slightest foundation in fact to give them weight. They do not constitute even the semblance of a good answer to the scholastic repudiation of Christianity and what that religious system implies. They remind one of the peripatetic beggar, who begged from force of habit, not that he was in want of that for which he was begging. Beginning with the "blasting at the rock of ages" and following him through his intermediary efforts, winding up with his present collaboration of orthodox opinions, Mr. Bolce has served a high purpose in demolishing the cross, demonstrating that it is not of the slightest utility to human service. The denial of the colleges and the affirmation of the churches are brought in sharp contrast, but none can possibly doubt the triumph of thought over faith. But to our comment:

1. The thought here expressed is but a crass materialism. Not that high philosophical concept contained in the materialism advanced by the great thinkers of the world, but that form of materialism which gives form and substance to mere allusions of the mind, makes god a person, gives to spirit substance and affirms an impossible and mythical heaven to be a place of actual habitation. For the whole church to "rally to the altars of prayer" would mean the abjuration of intellect, the defeat of the people and the triumph of priestcraft. This has been the cry for ages upon ages. There is nothing like prayer to humble humanity. It reduces and degrades. Mention of the "gates of heaven" shows the gross conception of the mind that gave

it utterance. For such a man to place himself in opposition to the intellectual standards that have preceded in these articles is a presumption wholly unwarranted by the proven facts.

2. But what hope has any religion ever given that it has been capable of fulfilling. Mansions in the skies have been promised, but no realization can be shown. Millions of dollars have been given under the influence wrought by these promises and the preacher does not wish to kill the goose that lays the golden egg. But what hope has any religion to offer? According to its own doctrines this earth is a mere breeding place to raise a few harpers for heaven and a host of hoodlums for hell. Exceedingly hopeful, isn't it? But what promise ought any doctrine or system of philosophy to make. Philosophy is but applied science, an application of scientific fact to social life in an effort to produce the highest possible happiness for the greatest possible numbers. Then philosophy makes no promise, nor is any promise necessary. The statute law of the land presumes that every man will obey it. It makes no promise for obedience thereto, but threatens a punishment upon all who violate it. Good men do not ask for reward for simply having done a duty. The cunning and crafty expects every turn to yield riches. Philosophy, minus promise, is far more acceptable than religion, plus hope.

3. Destiny would be and is a greater riddle with god than without god. The uncertainties and indecisions of Christian dogma leaves the Christian to make but a vague guess in the dark. His death is a leap towards he knows not where. His very birth is to him a mystery. His life a torture. At death he goes he knows not where nor what he will do when he gets there. Without god the riddle is solved. In fact it is no riddle save that which god believers have made it. Life and death are but two phenomena of nature, one following the other, and one just as natural as the other. To all who have life, death must come, and death brings newer forms of life, just as in the dead leaves of last autumn's scattering we find new forms evolve. This does not mean a personal continued life after death, but a merger into the great all. And what of history? With god it has been a tragedy. The tragedies of the bible, wrought by god's chosen people, sanctioned and encouraged by god, are too fearful to calmly contemplate, and if man had never believed in god, history would have been better off without god, but with god they are rendered horrible examples of what a sordid faith can produce.

4. This is scarcely worth an answer. It is an indisputable fact that those nations that have grown away from any belief in god have prospered beyond their god-believing neighbors, for they have turned to national account the products of their labors instead of paying tribute to god through the church. America, today, is a country without an established church, built upon a constitution without any god. Considering that it is more prosperous than any

other nation on earth, the statement made in this complaint, will hardly hold good. This man simply meant that the people should obey the preacher, render abundant cash, and this is what he means by obeying god.

5. It is to be observed that it is only through the long centuries that we hear the voice of prayer, but it is seldom heard today so far as the majority of the people are concerned. Work has taken the place of prayer, and man has learned that time spent in praying is wasted.

6. In this we find the utterance of a great truth, and, as man is not in any danger of receiving any theological penalty for sin, he is not in any need of a theological savior to redeem and save him from that penalty. This is a strong argument in favor of the Freethought position, but we doubt if he who gave utterance to the thought, perceived the drift of his remark. If we properly understand sin, in all its phases, and rightly judge its effects upon mankind, we know that every violation of natural law will bring its own penalty, and no savior can prevent it.

7. By this expression we are to infer that the triumph of genius implies the downfall of society. Observing that the great progress of the past century and the continued progress of the present, are the results of the triumph of individual genius, we need not fear the downfall of society from such a source. If the downfall of society is to come, it will be the result of an organized effort on the part of the church to dominate the component parts of society and render them serfs of the priesthood rather than sovereign citizens of the republic.

8. Considering the exceedingly few among all the inhabitants of the earth who really believe in Jesus of Nazareth, or have aught to do with the Christian form of faith, the "world" as existing in the mind of this preacher is of exceedingly small compass. As a matter of fact men and women are getting further from any belief in the Nazarene and relying on fact instead of faith.

9. With a slight transposition this preacher might have said, or have been made to say, that human progress is not to be obstructed by the dark clouds of orthodox bigotry and intolerance which the church has in all ages thrown across its path. There is little more tripping for orthodox theology, seeing that it has already been tripped and is unable to rise.

10. Instead of giving "warmth" to morality, religious devotion has well nigh starved it to death by placing morality on a false basis and giving it false motives. It is very evident that this preacher does not really understand the meaning of morality, for he would ascribe its best influences to his own faith when, in fact, it has nothing to do with belief or unbelief.

11. Here we have another demonstration of the crass materialism dissemmed in our first comment. The personality of this man's god must be like unto his own for he can conceive no other, and a person demands some definite place of habitation. The description here given

of god is purely biblical, passionate and revengeful, moved by impulse touched by sentiment, which renders him a very undesirable sort of a god.

We would have been pleased to discuss this subject further, but our readers will understand our limited capacity, and we can but refer them once more to the original articles.

EDITORIAL POTPOURI.

The "rats" must go. Not the four-footed rodents against which men have warred so long, but that article of head adornment now worn by the dear ladies. This is the command of one, B. T. Cullen, pastor of the Methodist Church at Pottertown, Pa. What matters it to any preacher how a woman shall dress, so long as her raiment is in accord with the proprieties? Do not preachers array themselves in distinctive garb to attract attention. Has any woman criticized the frock coat, white choker and plug hat? Now let the women of this man's congregation assert their independence and one preacher will be sorry that he spoke.

The fury and fanaticism of orthodox superstition, that implacable hatred engendered by it, as we have described elsewhere, finds illustration of truth in the attitude of Johnston Myers towards Prof. Foster. That the latter is by far the mental superior of the former is without question. Myers simply hates Foster. The whole case lies in the last sentence. For the Christian religion to produce a man with a mind like that possessed by Myers, who calls his betters "a sop head," speaks small for the religion and still less for Myers.

The Gallipolis (Ohio) Journal, recently published an article by R. J. Manek, of the same city, entitled "Renben's Folly." It has been misnamed. It should have been styled "Manek's Madness." The story is to the effect that Christian relatives and Christian courts ignored the dying request of Renben Rothgeb, that certain words be carved upon a shaft of marble he willed should be erected to his memory. The testator was a Freethinker and the desired inscription was an argument against Christianity. This was enough. The court held that the shaft might be erected, as the deceased had left money to pay for the cost, but it was also held that the inscription need not be made. A bare shaft resulted. Thus Christian bigotry penetrated the grave and the money probably went into some preacher's pocket. Renben was "foolish" only because he was a Freethinker.

See if you cannot get at least one new subscriber for the Blade before the summer flies.

A FREETHINKER NOT A MATERIALIST.

(By J. Frantz.)

On reading Dr. Hausman's article, I was reminded of Brother Wade's criticism; and although Comrade Doctor Hausman has been kind enough to answer my critic in so able a manner, I still find I have a few words to say. I would first advise Brother Wade to kindly re-read my criticism in criticism of the criticism which was criticised by our great critic, Mr. John Mad-dack. Then to kindly read my answer to the criticism of the editor of the Humanitarian Review, which will be found in the July issue; and if he will compare the two and think, no further answer, I am sure, would be necessary.

He makes a statement that we are not open to conviction. I shall begin with this statement, which is positively untrue. Mr. Wade does not know us Materialists. He does not know that we will not accept a thing as true until a thorough investigation has been made and we find it to be so. When a thing is demonstrable, it can no longer be a fable. We are open to conviction, and we admit that we don't know things when we don't. But we don't fear to make investigations. I have read all the books which Mr. Wade mentioned, and a considerable number of others similar to them. I have not however swallowed their contents. I did a little thinking in connection with their subject matter, and furthermore I have investigated that field long before Mr. Wade thought of it. I don't go to the above mentioned books for facts, but for fables. My facts I get from my surroundings, observations, plain common sense and from the reading of real scientific works by sincere scientists and investigators. (Not those of the Mrs. Eddy type.)

I don't wish to repeat Comrade Dr. Hausman's answer in reference to Brother Wade's so-called facts; the Doctor having made everything so clear that no further comment is necessary. But I wish to mention once more that we are not narrow sectarians; we know that we do not know it all, and we are open to conviction. Only bring us your spirits so that we can examine them, and if we find them to be true spirits, we will accept them, and so with anything else.

Why should we affiliate with Christian Scientists, spiritualists, dogmatists, or any other ists? We shall go on advocating what we think to be true, and let you go your way. We will not affiliate with you until we are convinced of the truth of your theories, and we do not expect you to affiliate with us until you are convinced of the soundness of our position. You express your theories and I will express

mine, and our readers can be the judges as to which are most worthy of acceptance. San Francisco, Cal.

WHY MEN SHOULD TALK SENSE.

(By May Beals-Hoffman.)

The article in a recent issue of the Blade, "Why Women Should Not Vote," is quite the most ridiculous I have ever read on that subject. No one has ever asked that any woman be compelled to vote. Are men compelled to vote? There is a world of difference between being compelled to vote and being forbidden to vote. Any high-spirited person should resent the former as much as the latter. I am surprised that a freethinker can so confuse and distort the real issue.

All who write against woman suffrage and most who write for it fail to make any distinction between the two separate questions: "Should women vote?" and "Should women be forbidden to vote?" The former question is one that every woman should decide for herself, according to the dictates of her own conscience. The latter is a shameful question; a question that any man, since the days of Paine and Jefferson, should blush even to hear.

The idea of compelling women to vote has never been advocated in any land. Mr. Booher is equally mistaken in imagining that his so-called arguments are new. The "woman's sphere" prejudice was ridiculed many years ago until it retired from the field in shame. I have never seen it advanced except in old, old books and never thought to see it in modern print.

I intended to write more on this subject but it occurs to me that Mr. Booher must be a humorist whose sole aim in writing so foolish and antiquated an article was to stir up a hornet's nest among the suffragettes. If not I advise him to read some of the articles or books published about the middle of the last century when the woman's movement was not considered worthy serious argument and was forced to answer this sort of drivel.

Rafter, Tennessee.

WANTED!

A Pagan Renaissance.

(By Norman Murray.)

"Convince a man again his will and he is of the same opinion still."

The prominence given all over the English-speaking world to the Centenary of Thomas Paine's death ought to convince all thoughtful people of the trend of the thought of the present day. The history of the French Revolution and the place Voltaire holds in the minds of all intelligent French people ought also to suggest the

lines of organization that will appeal to the people. In view of the fact that I am determined to continue this winter the attack on Christianity which commenced last winter I am pestered with advice to give it up as unprofitable to myself and of no use to anyone. Then the remark is passed that there must be some power higher than ourselves and that the vicious are curbed by fear to be more useful members of society. Now to all this I answer as follows:

Why should I go to the Jews for a religion? How does an old Hebrew patriarchal scoundrel like Abraham, or Jacob, or Moses, or Joshua, or David become better models than the famous Greek philosophers, Socrates, Plato, and Aristotle, etc.?

The great trouble with modern freethought is that there are too many light weights who think themselves heavy weights. They think they know more than Voltaire or Thomas Paine or Ingersoll. Now my suggestion is that we start beginning next year to celebrate the birth of Robert G. Ingersoll—11th of August. The question of god and a future life we should wisely leave as J. C. Watkins left it in the Blade of 25th July.

Sufficient for us in our day and generation if we can abolish Semitic superstition—the Bible and the Sabbath. Freethinkers should be more acquainted than they are with the beauties of Pagan philosophy. This is a rich mine of which unfortunately English-speaking Freethinkers appear to know very little. Then we should take more interest in modern reform movements. Priestcraft is not the only evil of our day. There are the evils of gambling, drunkenness and prostitution. Freethinkers have not yet put themselves very strongly on record against these evils.

Then we have allowed too many loose living people to become associated with us such as free-lovers and anarchists.

The force of Ingersoll consists as much in his noble, clean, blameless life, as his Freethought. Let us make him our patron saint and organize pilgrimages to his grave every eleventh of August.

Montreal, Canada.

INGERSOLL MEMORIAL PICNIC.

Following his annual custom, Mr. E. B. Moffitt, of Newton, Iowa, will, on Sunday, August 8, the date of this publication, celebrate the life and work of the late Col. Robert G. Ingersoll, with a picnic, speeches, etc., in his own magnificent grove. These annual memorial meetings are usually attended by a large number of Iowa Freethinkers, and there are no known reasons why the celebration of this year should not be the equal of its predecessors in point of attendance and interest.

The principal address will be delivered

by Franklin Steiner, of Des Moines, Iowa, but arrangements have been made for a rather enlarged program, which includes music and other features.

LIBERTY AND JUSTICE.

(By The Chaplain.)

Freedom of thought and the press is alluring

To those who love Justice for all of mankind.

So masters now work through the world now securing

Freedom and Justice for all the world's blind.

Through freedom of thought and freedom of action,

The world has progressed since history's time.

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Sent as a Warning.

SKULL SPRINGS, OREGON.—Will you please publish this letter. It may be a warning to some other working man. I am the unfortunate victim in this case. I took a contract to build a church for what is known as the Christian church. They signed a contract to pay me so much every week on what the work measured. They would never measure but once and then fell a way behind on that. They would just give me a few dollars along by hard begging until I was convinced that they intended to rob me in the name of their God. It leaves me behind with you. When I got your bill I did not have the courage to tell you the cause. Other parties have had trouble getting paid for their labor on different churches. Now if you will print this I believe you will be doing humanity a favor. If you do I would like for you to send me 8 or 10 copies. I will pay for them and my subscription, old and new, as soon as I can.—P. W. McMAHON.

Found the Blade a Boon.

OKLA CITY, OKLA.—Today I am enjoying the food of the Blade, and must say Charles G. Brown's poem gives him an elevating one place him next to J. B. Wilson. Mr. Brown has graced the Blade as No. When I left, fond dear old Kentucky less than a year ago, my father sent me the Blade and it sure has been a sacred boon to me.—MRS. ANNIE G. SPEARS.

The Blade's Correspondence

Long Live the Blade.

CENTRALIA, VA.—If Jehovah had as hard a time keeping his covenants, promises, etc., in olden times, as I do now meeting my financial obligations. I do not wonder at him breaking legions of them as recorded in "Holy Writ." You will find enclosed \$2.50; apply \$1.50 to my account. The other dollar is for a new subscriber. Long live the Blade and its two pushers—Hughes and Charlesworth. Get you some rams horns and blow to beat the devil. The old walls of superstition are slowly but surely crumbling down. Yours for freedom.—C. A. FAUSNET.

Blade and Hausman's Book.

NEW ROSS, INDIANA.—For inclosed P. O. Order, \$3.50, please renew subscription one year to Blue Grass Blade, from June, 1909, to June, 1910. Also please send me book, "Man's Origin and Destiny," when published.—PHILIP L. BRUCH.

Comes With Good Cheer.

WILBER, NEB.—I am coming with a little help. It was a hard task for me on account of being so badly crippled up (result of inflammatory rheumatism 16 years ago), nevertheless a pleasure to be able to assist in piloting the ignorant and superstitious through darkness. There is a goodly number of infidels, but their liberalism is only skin-deep when it comes to dollars and cents. You will find enclosed \$14.50, applied as directed. Yours for the cause.—W. VILDA.

From a Brave Woman.

FORT SMITH, ARK.—I have to acknowledge my carelessness on my subscription but hope you will not be offended. I like the idea of public freethought funerals. I have made arrangements for my own and if my husband lives longer than I do he will see that my wishes are carried out to the letter. The man I have engaged is living in this state. His name is Stanley J. Clark of Huntington, Ark., and he is up to date. He delivered a brother's funeral in Little Rock, Arkansas, last June and I made arrangements with him at once. I tell you he simply gave them facts and in such a nice way. He is able and capable to cope with the best posted ministers.—MRS. NELS JOHNSON.

Death of Blade Subscriber.

BRUNSWICK, MAINE.—Dr. I. S. Curtis died very suddenly last month. As he was a strong and earnest advocate of the principles expressed in the Blue Grass Blade, the inclosed clipping may be of interest to you. When his term of subscription expires Mrs. Curtis kindly requests you to remove his name from the list of your subscribers and oblige.—A. J. CURTIS.

The following newspaper account of his death was enclosed:

Death of Dr. I. S. Curtis.

Dr. Isaac Sanford Curtis of this town died suddenly Wednesday afternoon at his home on School street. He had been in poor health this spring, but was able to attend to his business and on Wednesday forenoon had been at his drug store as usual. His death was quite unexpected and came as a shock to his many friends and in this community. His age was 70 years, 5 months and 8 days.

Dr. Curtis was born in Bowdoin, but very early in life removed from there to Bath, where he spent his boyhood and attended the public schools. He first came to Brunswick as a student in Bowdoin College from which he graduated in the class of 1867. He received his M. D. from the Medical School of Maine in 1872 and after graduation entered upon his practice in Warwick, N. Y., where he remained for six or eight years. From there he went to Eastport and spent a number of years in practice in that city. Dr. Curtis next made his home in Topsham and in addition to the practice of his profession served for a number of years as postmaster and was also a member of the school committee.

Coming to Brunswick Dr. Curtis was for a time employed in Johnson's drug store and about ten years ago purchased the drug store of J. E. Devine which he had since conducted.

He is survived by his wife, who was Sarah W. Badger of Brunswick, two sisters, Miss Attie A. Curtis and Mrs. S. P. Preble of Lawrence, Mass., and two brothers, Dr. John B. Curtis of Orange Height, Fla., and A. J. Curtis of Brunswick.

Dr. Curtis was a member of United lodge of Masons, St. Paul R. A. Chapter Mount Vernon Council and Danlap Commandery.

The funeral will be held Saturday afternoon at 3 o'clock.

Excellent and Enlightening.

CANAL DOVER, O.—Enclosed find P. O. order for \$1.50 for 1 year's subscription to you excellent and enlightening paper, the Blue Grass Blade. I had collected the \$1.50 from Brother Schaefer at Wheeling before I saw your reduction for new subscribers in last week's Blade. So will send full amount as one copy of your paper is often worth \$1.50 to me. For instance, Brother Wilson's version of the Morrow funeral at Ada, O. I had \$1.50 worth of smiles while reading that. Some time since I had a hundred pamphlets printed of Brother Naragon's Reason for Neglecting the Bible and distributed among my orthodox friends, and now the ministers of my town (who formerly had a pleasant word when we would meet), now pass me with a blank stare. But if I still keep on smiling and preaching in my poor way whether at home on the train or in a strange city. I think Dr. Wilson's suggestions in regard to funerals is a very good idea to get our views before the general public. As all classes attend funerals, we could reach people there whom we could not reach in any other way. As they will not attend Free-thought lectures nor read Freethought literature. I could write for an hour giving you incidents in regard to those pamphlets I had printed but time and space will not permit so will close. Respectfully.—H. L. HOSTETLER.

Include Woman in Name.

COLUMBUS GEORGIA.—In Blade of March 28 a correspondent wonders at the vernal deeps and summer shallows of the Ohio, and inquires "Why is it that man cannot control the elements?" When man destroys the forest he invites the flood. We do not mention woman in this connection because, being disfranchised, what responsibility she may have for forest destruction is negative rather than positive. The vital problem for manhood, for womanhood, is self-control—the right use of all one's powers—rather than control of the elements. If every man were a law unto himself, if every woman were a law unto herself, perhaps the elements would be milder-mannered, or we should then be more nearly in a position to trying our hand on the elements. There is no telling what extent human breaking of moral and natural law is responsible for disturbance of nature's anatomy.

The same correspondent places a high value on the book, "Man's Origin and Destiny," from which I have read some excellent excerpt. But why might not this book have been called Human Origin and Destiny? Until man is sufficiently emancipated from himself to regard manhood and womanhood, both in theory and in practice,

as co-supremes, he can neither truly know his origin nor truly attain his destiny.

With many of the men—yes, and many of the women—who call themselves "free-thinkers," woman is as much an after-thought as with the god of Genesis. That the orthodox should usually write and speak as if there were no women in the world, is to be expected; but those who label themselves "freethinkers" owe to themselves and to others a higher diction. That bondage to his lower self which prompts many a man to put and keep woman in bondage; that bondage to her lower self which prompts many a woman to accept bondage to man; has occasioned deficiencies of language by which it is admittedly troublesome to write and speak accurately; but it is not nearly so troublesome as the moral consequences to society of society's immoral habit of ignoring woman in speech and writing. Unconsciously to themselves, language (written or spoken), exerts, directly and indirectly, objectively and subjectively, a powerful influence upon the thinking and the action of most people. Let us take time to write and speak as if we remembered that woman-kind are one-half of humankind.—H. AUGUSTA HOWARD.

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